

(8) [15]

# A CATALOGUE OF SVCH TESTI- MONIES IN ALL AGES AS PLAINLY EVIDENCE

*BISHOPS AND PRESBYTERS TO BE BOTH  
ONE, EQUALL AND THE SAME IN IURISDICTION,  
Office, Dignity, Order, and degree, by divine Law and instituti-  
on, and their disparity to be a meere humane ordinance long  
after the *Apostles* times ; And that the name of a Bishop is  
only a Title of Ministratiōn, not Dominion, of La-  
bour not of Honour, of Humility, not of Prelacy,  
of painfullnesse not of Lordlinessse, with a  
Briefe Answer to the Objections out  
of Antiquity, that seeme to  
the contrary.*



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## The EPISTLE to the READER.

Christian Reader,

**T**here is nothing more frequent in the mouths of our Lording Prelates and their Flatterers, when so vaunt, That their Hierarchie and Episcopall Superiority over other Ministers is by divine Right and Institution; and that all Antiquity from Christ's till Calvins dayes, and all learned men, except a despicable small number of Factious Puritans (as they term them) suffragate to this Conclusion. This was the more then iherasmonicall boast of Dr. Laud, Arch-prelate of Canterbury, and some others, not onely at the Censure of Dr. Layton in the Star-chamber, and Dr. Baftwicke in the High-Commission some few yeares past; but likewise at the late Censure of Dr. Baftwicke, Mr. Burton, and Mr. Prynne in the Star-chamber, June 14. 1637. where in his learned Speech (since Printed by speciall command, through his own underhand procure-  
ment) he thus magisterially determines, pag. 6, 7. This I will say (he might have done well to have proved it first, but that his Ipse dixit only is now an Oracle) and abide by it, That the calling of Bishops (to wit Archbishops and Diocæsans, superior to, and distinct from Tresbly-  
ters, else his Speech is not onely idle but impertinent) is Iure divino: though not all adjuncts to their cal-  
lings: (he should have done well to have specified what  
adjuncts in particular;) And I say further, that from the Apostles times in all ages, in all places the Church of Christ was governed by Bishops (to wit  
Diocæsan

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Diocesan Bishops like to our Prelates now, which be will prove at Gracas Calendas.) And Lay-Elders never heard of, till Calvins new-fangled devise at Geneva. To disprove which fabulous assertion, I have not only particularly enquir'd in the Unbischoping of Timothy and Titus, to which no Answer yet hath been returned by this Over-confident Boaster, or his Champions, though specially challenged to Answer it; but likewise by way of Supplement to that Treatise drawn up this ensuing Catalogue (which I challenge his Arch-grace, with his brother Prelates, Doctors, Proctors, Parishes to encounter with as many contrary Authorities if they can;) whereby both learned and illiterate may with ease discern, that both by divine Institution, the suffrages of Fathers, Councils, forraigne and domestick writers of all sorts aswell Papists as Protestants, and the resolution of the Church and State of England in Convocation and Parliament, Bishops and Presbyters are but one and the same in point of Office and Jurisdiction; and that the Superiority of Bishops over other Ministers is a mere humane Institution long after the Apostles dayes, introduced, partly by custome, partly by the Bishops owne insensible incroachments upon their fellow brethren; but principally by the grants, conivances, or endowments of Christian Princes, destitute of any divine foundation to support it.

\*History of the  
Council of  
Trent: Edit. 3.  
p. 589, 590, 591.  
1666.

I confess, in the \* Council of Trent, it was much debated among the Popish Prelates and Divines there present; Whether Bishops were by divine Ordination, Superior to Priests. But the Council being divided in opinion, left the Controversie undetermined. Those Bishops and Divines who held the affirmative, produced nothing out of Scripture, or solid Antiquity to justify their opinions, worthy answer, but that Acrius was

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was deemed an Heretick for affirming the contrary  
(which I have here disapproved:) yet \* Michael of Medina  
who alleageth this of Aetius, was so ingenious to  
confesse, that Hierome, Austin, and some others of  
the Fathers (as Ambrose, Sedulius, Primasius, Chry-  
sostomus, Theodoret, Oecumenius) did fall into  
Aetius heresie in this point, it being no wonder  
that they did so, because the matter was not cleare  
in all points. This his boldnesse, to say that Hierome  
and Austin did favour of Heresie, gave great scan-  
dall: but he insisted the more upon it: The Doctors  
faire the History) were equally divided into two  
opinions in this point. And when this \* Article was  
propounded in this Romish Council; That the Bi-  
shops are instituted by Christ, and are Superior to  
Priests *de Jure divino*; The Legates with others  
answered, that the Lutherans and Heretiques hav-  
ing affirmed, that a Bishop and a Priest is the same  
thing (\* putting no difference between a Bishop &  
a Priest, but by humane constitution; and affirming,  
that the Superiority of Bishops was first by custom,  
and afterwards by Ecclesiasticall constitution, for  
which they cite the Augustane Confession made by the  
German Churches;) it was fit to declare, that a Bishop  
is Superior, but that it was not necessary to say *quo  
jure*, nor by whom a Bishop is instituted *From whence  
it appears clearly*; That halfe or more of these Trent  
Fathers, with all the Lutherans and Protestant Churches  
at that time were cleare of opinion; That Prelates Epis-  
copacy is not *Jure divino*: and those who peruse that  
History and \* Bellarmine may at first discerne, that all  
our Prelates arguments and Authoritises now produced  
to maintaine their Episcopall Jurisdiction to be divine,  
are taken verbatim from these Popish Fathers of Trent

\* Ibid. p. 591.  
See Medina  
Sacra. Horm.  
Origine et Conf.  
L. I. C. 5.

\* Ibid. p. 589.

\* Ibid. 591. 604.  
605.

\* De Clericis. I.  
L. C. I. 4.

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who maintain their assertion, and Bellarmine de Clericis, the stoutest Champion for their cause. Alas ! to what miserable Shifts are our Prelates driven, when they must thus fly to Trent, to Bellarmine for ayd to support their tottering Thrones ! And yet these will stand them in no stead, all the Trent Prelates confessing with S. Hierom.

\* History of the Council of Trent : p. 220.

(a) Pag. 220.  
330. to 335. an  
excellent confi-  
durable place.

\* That in the first beginnings of Christianity, the Churches were governed by a kind of Aristocracy, by the common Council of the Presbytery, and that the Monarchicall government and Superiority of Bishops and Archbishops crept in by custome, as the (a) History of the Council of Trent relates at large; where you may read the originall of their Courts and Jurisdictions, with the steps and meanes of their exorbitant growth and encroachments upon the temporall Jurisdiction and Prerogative of Princes, wellworthy the greatest Statesmens consideration. Besides, Dionysius Cathusianus, and Cardinal Contarenius in their Commentaries on Phil. 1. 1. confess, that in Pauls time, Bishops and Presbyters were both one, and that either Order was conferred on the Presbyter. That Presbyters are there meant by Bishops, whence it is usually said, That in the Primitive times Bishops were not distinguished from Priests. Azorisus the Jesuite Moral. part. 2. l. 3. c. 16. confesseth, that in the Apostles times, every where, those who were ordained Elders in Cities were Bishops : Cardinal Cusanus. De Concordia Cathol. l. 2. c. 13. writes the same in effect: All Bishops; and perchance also Presbyters are of equall power, as to Jurisdiction, although not of execution; which executive exercise is restrained by certaine positive Laws (not Divine but Canonicall) whence the cause of these Laws ceasing, the Laws themselvs determine. And Johannes Seme-

Glossa, De-  
cret. Distinct. 93  
c. Leg. miss.

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ca a Popish Canonist, avers; That in the first primitive Church the Office of Priests and Bishops was the same: but in the second primitive Church, (so w<sup>t</sup>,  
*some space after the Apostles times*) both their names and Offices began to be distinguished.

The same Doctrine, together with the Identity and Par-  
t<sup>y</sup> of Bishops and Presbyters is professedly averred, not  
only by those hereafter cited in the Catalogue; but also by

\* Huldrick Bishop of Ausburg, about the year of Christ 860, in his Epistle to Pope Nicholas, in defence of Priests

\* In Jean Cres-  
pin. L'estate de  
L'eglise. f. 254.

Marriage: by John Crespin. L'estate de L'eglise: prin-  
ted 1502. fol. 14. 97. by Phipps de Mornax, Tablear

des Differens. par. 2. c. 5. p. 67, 68, 69. &c. and by Mornay

Lord Plessie in his Mystery of Iniquity in the French  
Edition, p. 7. 9. 10. 72. 80. 10. 87. 91. 92. 95. 10. 123. 125.

128. 152. 10. 155. 159. 160. 172. 179. 197. 210. 10. 218.

224. 234. 266. 267. 281. 293. 304. 307. 319. 320. 365.

389. 395. 397. 404. 410. 412. 418. 424. 10. 427. 452.

464. 467. 468. 469. 503. 518. 519. 520. 524. 10. 528. 533.

535. 545. 546. 547. 567. 568. 569. 603. &c. \* John Ma-  
jor de Gestis Scotorum: l. 2. c. 3. writes, that in an-

cient times the Scots were instructed in the Christian  
faith, by Priests and Monks, and were then without  
Bishops. And John Fordon Scotichronicon. l. 3. c. 3.

before him, records, That before the coming of Pall-  
adius, the Scots had only Presbyters or Monks to  
instruct them in the Faith and administer the Sa-  
craments, following the custome of the primitive

\* Church. And \* from Palladius dayes till the reigne  
of Malcolm the 3d; the Bishops of Scotland had no  
Diocese at all (and so were no Diocesan Prelates) but  
every Bishop whom holiness had made reverend in  
that age, exercised his Episcopall function without  
distinction in every place he came. If then Bishops  
and

\* Both cited by  
Bishop Usher, in  
Britanicum  
Ecclesiasticum  
dis, p. 220.

\* Henrici Spel-  
man, Conclu-  
sion, l. p. 142.

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and Presbyters were all one and the same in the first Primitive Church, which Church, together with that of Scotland, was anciently governed only by Presbyters, not by any Lordly Prelates, or Diocesan Bishops (which Dr. William Fulke in his Answer of a true Christian, &c. p. 20. 50. professeth to be Antichristian, Papall and no divine institution,) why the Churches of Scotland, and England may not now be governed by Presbyters only without Bishops, as well as at first, I cannot conceive; their regiment of late having been so tyrannicall, unchristian, antichristian and exorbitant, that they have almost wholly ruined our Religion, Church, State, and left them in a most perplexed, if not desperate condition; which proves their Hierarchy to be rather Antichristian and Diabolical, then Divine.

And how can it be otherwise, if we rightly consider the Persons or Condition of our Hierarchy and their Antichristian Attendantis? I remember a merry Story in \*Giraldus Cambrensis, and out of him related by Mr. Camden in his Britannia: p. 604. It hapned that a certaine Iew travelling towards Shrewsbury with the Archdeacon of Malpas (in Cheshire) whose surname was Peche, that is, Sinne, and a Deane named Devill; when he heard by chance the Archdeacon telling, that his Archdeaconry began at a place called Ill-street, and reached as farre as to Malpas towards Chester; he considering and understanding withall aswell the Arch-deacons Surname as the Deans, came out with this merry and pleasant conceit; Would it not be a wonder (quoth he) and my fortune very good, if ever I get safe againe out of this Countrey, where Sinne is the Arch-deacon, and the Devill is the Dean; where the entry into the Archdeaconry is Illstreet, and the going forth

\* Itinerar. 1.2.  
2.15.

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of it Malpas? It was \* St. Bernards complaint in his age, that Iesus Christ elected many Devils to be Bishops, as he chose *Judas* to be an Apostle. Since then there be so many Archbiskopt, Deanes, and Bishops, De-  
 vills, so many Archdeacons Sinners, if not Sinne; and the ent' ance into these Offices (by reason of Symony, Ambition, and the like) a meer Illstreet, and their going forth of them (by reason of their wicked lives, and exorbitant actions occasioned by their very Office) Malpas, it is almost a wonder, and very good fortune, if any honest godly Minister or Professor ever get safe againe out of their Courts and Diocesse, or escape drowning in their Seas.

Hence is it, that the devoutest men in all ages since Prelates became Lords paramount to Ministers, have either utterly refused to accept of Bishopricks, or resigned them after acceptance; as I have \* elswhere manisfested by sundry examples, and shall here further exemplifie by other evidences. (a) Ribadenerra a Jesuite, records it to the great praise of Bernardine of Sennes, canonized at Rome for a Saint; that out of his humility he refused the 3. Bishopricks of Sennes, Ferrara, and Ur-  
 ban, which severall Popes offred to him: and though one Pope put a Bishops Miter on his head with his own hands, yet he put it off againe, humbly beseeching him not to impose the charge of any Bishoprick upon him, and to change that estate of Poverty to which God had called him; because he should bring more advantage to the Church by preaching the Word of God, and ayding the Soules of many Bishopricks, then by being a Bishop in one Church: The Pope hearing his reasons confessed them true, and left him to his own liberty. (b) Vincens Ferrier another Popish Saint, is highly magnified, for that being urged by the Pope to accept the Bishopricke of

\* Fratres sic fa-  
 cit Iesus hodie,  
 multus fisi vili-  
 gens Diabolos  
 Episcopos. In  
 Goncil. Rhei-  
 meni Sermo.

\* In the Epistle  
 Dedicatory be-  
 fore the Vnbish-  
 oping of Ti-  
 matius and Titus.  
 (a) *Les Fleurs  
 des vies des  
 Saincts*: part 1.  
 Parisius: 1637.  
 p. 500.

(b) Ribadenerra  
 Ibid. p. 333.

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of *Leride*, the Archbischopricke of *Valence*, and a Cardinalship; it was impossible to move him to accept of any of these charges; deeming it a greater advantage to free one Soule from the chaines of Sinne, then to gain all the great preferments of the world. For he perceived that these honourable dignities seemed like so many golden chaines, whereby he should be detained at the Court, and deprived of liberty to goe and preach the Gospell with poverty, as God had commanded him.

\* *Idem ibidem*,  
P. 313.

\* *Idem ibidem*,  
P. 303, 304.

\* *Raimond of Rochefort*, another Roman Saint, is extolled, for refusing to accept the Archbischopricke of *Arragon*, which the Pope himselfe conferred upon him, and commanded him to accept within few dayes; at which news he was very sad, and most humbly and instantly intreated his Holiness, not to lay such a burthen upon him, which he knew not how to beare: and seeing that the Pope was resolved to enforce him to accept it, he fell sicke with indignation, a fieuere continuing upon him till he died of regret, and so discharged him of this care.

\* *Antoninus* another late Romish Saint, being elected Archbischop of *Florence* by Pope *Eugenius* the 4<sup>th</sup>, refused to accept thereof, because being retired out of the tempests of the world, he should therby return into them to the great peril of his Salvation. The Pope hereupon commanded him by his Bull to accept it, threatening else to excommunicate him: whereupon by the advise of his Covent and the Magistrates of *Florence*, who informed him, that he ought to obey

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the Pope herein, he unwillingly accepted it; and kneeling down before them, he lift up his eyes and hands to heaven, saying; O my *Lord* thou knowest full well that it is much against my will to accept this charge; which I have undertaken for feare to resist thine and thy Vicars will: and since thou knowest it, I beseech thee direct me to doe what I ought. Then entring into his See, he had only 8. persons in his house; He had no Cupboord, Tapistry or hangings of Say in his Chamber; no vessels of Silver; no Horses nor Coaches, riding upou a Mule that was given him; saying, that the goods of the poore ought not to be spent in nourishing beasts, and providing Superfluities. He had the Scripture alwayes read at his Table: and ever said, they should doe him a speciall favour to thrust him from his Archbischopricke, wherein he continued with as great regret as he received it.

*Add to these, that*

\* Linus the first Bishop of *Rome*, after *Paul and Peter* resigned up his Bishoprick to *Anacetus*; that Pope *Cyriacus* (as *Fasciculus Temporum*, *Henry of Erford*, *Nauclerus*, *Crispin* and others write) quitted his Bishoprick in a short space against the will of the Clergy; whence some have excluded him out of the number of the Roman Pontiffs; that (a) Pope *Stephen* (as *Platina*, *Luitprandius*, *Anastasius*, and all others in his life accord) voluntarily renounced the Papacy, as a charge exceeding his forces, and hindering his Devotion; and that (c) *anno 1448.* (d) Pope *Felix* the 5th, renounced and deserted the Papacy, which he formerly swa, ed.

*John Crispin  
Lestate de L'eg-  
lige, 6, 29, with  
Platina, Anaf-  
tius, and Balz-*

*u in his life.*

*(a) John Crispin  
ib. p. 59. Brita.  
Eccles. Antiqu.  
p. 20, 621, 625.  
633.*

*(b) Crispin 16,  
p. 266.*

*(c) Crispin p. 1  
405, 406.*

*(d) Crispin p. 3  
404.*

(b)

\* Popes

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\* Crespin. p.  
587.

\* *Popes renouncing and resigning their Bishopricks.*  
Herman a Weda Archbishop of *Colen*, who deceas-  
ed An. 1552. desired often to dye a simple Chri-  
stian without any charge or dignity, rather then to  
die a Priest or a Bishop : *To come nearer home,*  
(b) *Galfidus*  
*Monachus conf.*  
1.9.c. 15. *Gral-*  
*duis Cambri.* 12.  
(c) *Jacobus Uffo-*  
*rius de Ecclesia*  
*Brittan. Pli-*  
*mordini.* p. 81.  
532. 538.  
(d) *Idem.* p. 876.  
1012. 1140.  
(d) *The Annals*  
*of Ireland in*  
*Camdens Briti-*  
*annia.* p. 169.

*Popes renouncing and resigning their Bishopricks.*  
Herman a Weda Archbishop of *Colen*, who deceas-  
ed An. 1552. desired often to dye a simple Chri-  
stian without any charge or dignity, rather then to  
die a Priest or a Bishop : *To come nearer home,*  
(b) *Dubritius* Bishop of *Landaff* voluntarily renoun-  
ced his *Archbishopricke*; so Sampson, Paulus, Leo-  
norius and Amon made *Bishops volens nolens*, volun-  
tarily gave over their *Episcopacies*. (c) *St. Patrick*  
the first *Archbishop* or *primate* of all *Ireland*, and  
*Benignus* his third *Successor* in that *See*, willingly  
resigned their *Prelacies*, retiring themselves to  
*Glastenbury Abby*: *And Anno 1366.* (d) *Richard*  
*Havering*, *Archbishop* of *Dublin*, voluntarily re-  
nounced his *Archbishopricke* upon this occasion.  
One night he dreamed that a certaine *Monster*  
heavier then the whole *world* stood eminently a-  
loft upon his *breast*, from the weight whereof he  
chose rather to be delivered, then alone to have all  
the goods of the *world*. When he wakened, he  
thought thus with himselfe, that this was nothing  
els but the *Church* of *Dublin*, the fruits whereof he  
received, but took no *paines* for the same : *(the case*  
*of most Prelates now:*) as soon as he could therefore he  
came to the *Pope*, of whom he was much beloved,  
and there renounced and gave over the *Archbi-*  
*shopricke*; for he had fatter and better *livings* then  
the *Archbishopricke* came unto. *Why should not our*  
*Archbishops and Bishops* now follow these many *vertu-*  
*ous examples*, in *resigning* and *abandoning* all *their* *Bis-*  
*hopricks*, for the *setting* of a *sweet peace* and *blessed Har-*  
*mony* in our *distracted Church and State*, which *their* *am-*  
*biti*  
*on*  
*pride, tyranny, Exorbitances and Innovations*  
*bare almost brought to ruine?* *Had they but their humi-*  
*lity*

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lity and piety, they would speedily renounce their most pernicious Hierarchy, to imbrace a fraternall unity and parity with their fellow-brethren, whom Christ hath made their equals, as these and other Prelats have done; and as our present \* Archbishop of Canterbury confesseth that famous Nazianzen, rather then the peace should be broken, freely resigneth the great Patriarchate Constantinople, and retired: whose steps he should doe well to follow.

*Relation of a Conference, p. 169  
in the margin. 1*

But if he or they refuse to do it for our Churches peace, and Kingdomes safety, let them know that it is no new thing to abolish Bishopricks by Act of Parliam. by which \* most \* 31. H. 8. c. 9. 33. Bishopricks were first created, and so not Jure Divino. <sup>H. 8. c. 31. 34.</sup> <sup>H. 8. i.</sup> How many Bishopricks have been suppress'd in Ireland and Wales in Later ages, \* Mr. Camden can at large \* In his Britannicus, almost halfe the Ancient Bishopricks 1611. and Ireland, there, being not now extant. *The Bishopricke of Westmynster was no sooner erected almost, but instantly suppressed; And 7. Ed. 6.* The \* Bishopricke of Durham <sup>Ratall Durham: 149. Cam-</sup> by Act of Parliament was dissolved, and the Lands <sup>736. and Godwin Catalogue</sup> and hereditaments thereof given to the King: but 1. Maria Parl. 2. c. 3. Popery flowing in againe, that of Bishopticks was revived and reerected; yet not so firmly, but that it and all others are still subject, both to a temporall and finall dissolution, when ever his Majesty, or the state in Parliament shall thinke meet; (as all the Prelates and the whole Convocation exprely acknowledge in their \* Institution of a Christian man dedicated to King Henry the 8. and ratified by Parliament) as the Abbies, Priories and such like Nests of Anti christianisme in this Realm, though seeld by Laws and long Prescription, were all suppressed by publick \* Acts of Parliament in a moment.

*Chapter of the Sacrament of Orders.*

If any deem the continuance of our Early Prelites

(b 2)

necessary

<sup>\* 27. H. 8. c. 7.</sup>  
<sup>31. H. 8. c. 13. 1. E.</sup>  
<sup>c. 14.</sup>

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necessary in regard of their presence in Parliaments, which some conceive cannot be held without the presence of these Lords Spirituall.

I Answer, first, that Abbots and Priors before the dissolution of Monasteries were Spirituall Lords in Parliament as well as Bishops: since then Parliaments both may have been, and are now held without Lord Abbots and Priors, they may by the same reason be held without Lord Bishops. Second y, Bishops sit not in Parliament of right as they are Bishops (for as Bishops, they are not

\* Cromptons In-  
risdition, f. 12,  
b. Stamford  
Pleas del Curiae  
1.3. c. 1. f. 33. 1. a.  
3. E. 3. p. 16. 3. 3.  
11. 8. Br. Trial,  
14. 2.

(b) Cromptons  
Iurisdiction of  
Courts, f. 12. b.  
(c) Bishop Wosten  
Bishop Morton,  
Archbishop  
Laud, and Bishop  
Hall, in the Ti-  
tles of their late  
Books,

(\*) 10. E. 4. f. 6.  
Br. Crown 1533.  
Stamford Pleas,  
1. 8. Petrus Ele-  
fonis de Institut.  
Episcopi Libl.  
Part. Tom. 12. p.  
942. 943.  
(c) Fox Acts and  
Monuments in  
the old Edition.  
p. 748. 902. 905.  
9. 7. b. 1708. b.  
1717. b.

properly Peers, and shalbe tryed in case of Treason by a common Iury, as Scroope, Fisher, and Cranmer were) but as they hold of the King per (a) Baroniam, in right of their Churches, which few of them at this day doe: Therefore their suting in Parliament is not of right, but of meere grace of the King, who may Summon or not Summon them at his pleasure: since they are no Lords, nor yet so stiled by the King in any of their Patentis; though they so intitle themselves in some of their (b) late Printed Books. Thirdly, In\* matters of Treason, Felony, blood and Capitall Crimes debated in Parliament, the Bishops both by Common and Canon Law ought not to give their votes, nor yet to be present in the house, but to depart, which no other

Peeres doe but they: If then the Parliament in these cases of highest nature may passe a compleat Judgement without them, their presence is not necessary in it, nor they any needfull members of it. Fourthly, Bishops in former ages even under Popish Kings, when they had most sway, have been excluded Parliaments, much more then may they be so now: (c) Gardner and Bonner in King Ed-  
wards dayes; and all Bishops that were married (as most then were) in the first Parliament in Queen Ma-  
ries reigne were excluded the Parliament; and in  
King

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King Edward the 1. his time at the Parliament held at S. Edmonds Bury, Anno 1295. all the Bishops were put out of the Parliament and Kings protection, and that Parliament held good and made Laws without them. And Anno 1273. in the 20. yeare of Henry the 3. the Statute of Merton cap. 9. touching Bastardy, was made by the Lords temporall and Commons without and against the consent of the Bishops. *In his Apology against \* Harding*; f. 620. who there affirmes, that a Parliament may be held without any Bishops; to which (a) Mr. Crompton, and Bishop Bilson likewise assent: therfore I shall no longer debate it, as being past all doubt; concluding this point in Bishop Bilsons words (a great Champion for Episcopacy) which are full and notable. \* Claine you (Bishops) that interest and prerogative, that without you nothing shalbe done in matters of Religion, by the Laws of God, or by the liberties of this Realm. By the Laws of the Land, have no such priviledge. Parliaments have been kept by the King and his Barons, THE CLERGIE WHOLLY EXCLVED. And when the Bishops were present, their voyces from the Conquest to this day were never negative. y Gods law you have nothing to doe with making Laws for Kingdomes, & Common-wealths: ou may teach you may not command: Perswasion is your part, compulsion is the Princes. If Princes imbrace the Truth, you must obey them; If they pursue Truth, you must abide them. By what Authority then claime you this dominion over Princes; that their Laws for Religion shalbe voyd, unlesse you consent? After which he proves at large, that the Kings of Iudah and Israel of old, with many godly Christian

King

*So Crompton quotes it. But it is in his defence of his Apology, at part 6, c. 2 p. 5. 1, 522*  
*\*Crompton's Ruydition of Courts f. 12. b.*  
*\*Of the true difference between Christian subjection and Anti-christian rebellion, part 3. p. 541, 542, 543.*

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Kings and Emperours since, have made not only Civil, but Ecclesiastical Laws without a Council, or any suffrage of Bishops: Much more then may they hold a Parliament without their presence; as Bishop Jewel proves at large. It was a notable Speech and true of Ludovicus Cardinall Arelatenis in the Councel of Basill; where he maintained the parity of Bishops and Presbyters: That rich and Lordly Bishops feare the power of the Prince, and to be spoyled of their temporalities, neither have they free liberty to speak as is required in Councils. Albeit if they were true Bishops and true Pastors of Soules, they would not doubt to put their lives in venture for their Sheep, nor be afraid to shed their blood for their Mother the Church. But at this present (the more is the pitty) it is too rare to find a Prelate in this world, which doth not prefer his temporalities before his Spiritualities, with the love whereof they are so withdrawn, that they study rather to please Princes then God; and confess God in corners, but Princes they will openly confess. Concluding that the poor are more apt to give judgement then the rich, because their riches bringeth feare, and their poverty causeth liberty. For the poore feare not tyranny as rich men do, who being given over to all kind of vanities, idlenesse and sloth, will rather deny Christ then lacke their accustomed pleasures; Such are they whom not their flock but their revenues make Bishops. Have ye not heard how they said, they would consent to the Kings will and pleasure? But the Inferioris are they which have had truth, righteousness and God himselfe before their eyes, and they are greatly to be commended for shewing themselves such men unto the Church of God.

## TO THE READER.

God. If then any desire the continuance of Lord Bishops in Church or Parliament, yet it wilbe necessary to strip them of their Temporalities and Lordships, and to confine them to one living with Cure, where they may reside and preach like other Ministers, because their Temporalities will make them Temporizers, and to vote awisse against God and the Republike both in Parliament and Convocation, as this Cardinall truly informs us from experience.

4  
To close up all in a few words. I shall desire our Lordly Prelates and others to observe, that Rev. 4.4. 10, 11. c. 5, 6. 11, 12. 14. c. 7. 11, 12, 13, 14. 15. c. 11. 15, 19, 17, 18. c. 19. 4, 5, 6. The 24 Elders are placed next in rank to the very throne of Christ, as being next to him in Authority and Jurisdiction, no Archbishops or Bishops being here named, much lesser interposed between them. That the Angels (whom our Prelates will needs interpret to be Diocesan Bishops in the 2d and 3d of the Revelation, though the Contents of our last translated Bibles expressly define them, to be the Ministers, not Bishops, of the 7 Churches) stand round about the Elders, and are remoter from Christ's throne then they; therfore not so honourable. That Christ standeth in the midst of the Elders, to signifie, that they are subject to no Diocesan Bishop, but Christ alone, and that no Lord Bishops, but Elders only belong to the Kingdome and Government of Christ, who is never said to be in the midst of Archbishops and Bishops (none of his institution) but of the 24. Elders only: That these Elders alone worship and prostrate themselves, give thanks, and resolve doubts upon all occasions, not Bishops: And that when the Kingdome of this world, become the Kingdome of our Lord and his Christ, and when the Lord God omnipotent is said to raigne, the Elders are still said to be about Christ's throne, and to adore and praise him

## THE EPISTLE

him, there being no mention at all of Bishops. Therefore our Prelates must needs confess themselves to be but Elders only & properly; or else acknowledge, that Elders by divine Institution are Superior to them in dignity; and that Archbishops and Bishops have no place at all appointed them by Christ about his throne, or within his Church and Kingdome; and therefore must needs be Antichristian and intolerable in our reformed Church; out of which I doubt not ere long to see them quite ejected, and cast unto the Dunghill as most unsavoury Salt; toward which desired goodworke I presume this little Catalogue may contribute some assistance; especially if thou correct these ensuing Errors of the Printer, ere thou begin to read it, occasioned by the Authors absence, and the Printers unacquaintednesse with the Authors names therein recited: which slips of course finde easie pardon.

## ERRATA.

PAg. 1. Colum 2. line 19. read *Papias*, p. 2. col. 1. l. 101. and 15. r. *Alexandrinus*, l. 25. *Nazianzenus*, l. 30. *Aerius*, col. 2. l. 11. *Primasius* 22. *Nazianzen* l. 25, 26. *Rhabanus Maurus* l. 35. *Decimus* l. 43. for 34. l. 3. 4 p. 3. col. 1. l. 5. *Ius*, l. 6. *Decretalibus*, l. 2. *Plautius* l. 29. *Panormitanus* l. 33. *Thelissius* l. 32. *Gratianus*, l. 37. for *Clauthius*. *Clavasio* col. 2. *Sit*, *Tic*, l. 9. *Faber*, l. 11. *Senensis*, l. 13. *Annal*, l. 12. With which l. 27 intendent p. 4 col. 1. l. 41. conclusion, p. 5. col. 1. l. 21. *Austites* *Hugites* 24. *Sylvius* l. 25. *Ranierius* l. 26. *Waldensium* l. 27. *Waldeus* l. 32. *Thiricus*, l. 34. *Monuments* col. 2. l. 14. *Patavinus* l. 25. *Paris*, *Pauli* l. 23. *Symma*, p. 6. col. 1. l. 2. *Tabaratum*, *Tabaritatum*, l. 9. *Pighium*, l. 10. *Galaras*, l. 14. *Epsicop*, l. 18. *Witenberge*, l. 20. *Cal*, l. 21. 22. *Petricus*, *Madeftianus*, *Wratiflava*, l. 17. *Ericus*, l. 41. *Conus*, l. 42. *Zuimgius*, l. 44. imitatem, *imitatorem*, l. 51. *Musculus*, col. 2. l. 14. *Responso*, l. 28. *Claff*, l. 38. *Capel*, l. 34. *debetis*, *diversis*, l. 40. *Saravium*, l. 43. *Tegedinus*, l. 49. *Controvers*, l. 42. *Polarus*, l. 53. *Syntagma*, l. 53. *bibstanter in circu* *mag*, p. 7. col. 1. l. 1. *Arinus*, *Aretius*, l. 3. *lubinus*, l. 2. *Wedilunrus*, *Melsuverus*, l. 9. *elidum*, l. 37. *Alcuvius*, col. 2. l. 13. *Palindu*, l. 14. *Melium*, *Melius*, l. 15. *Pali* *nodia*, l. 36. *Nugus*, l. 38. *Institutione*, p. 8. col. 1. l. 2. *England*, *Ireland*, l. 26. *Chaucer*, l. 28. *Swinderby*, l. 39. *viamurum*, *viamuris*, col. 2. l. 2. *Stokesly*, l. 31. *Nortengham*, p. 9. col. 2. l. 1. & *lancolne*, *lanelor*, l. 24. *Oystre*, l. 49. *expositio*, col. 2. l. 6. *Martyr*, *Marty*, l. 10. *Bonfige*, l. 20. *vol*, 2. *f*, l. 30. l. 12. 10. r. 1610. p. 10. c. 1. l. 47. *Wnccenial*, c. 2. l. 45. *coverdale*, l. 46. *Penet*, l. 47. *Scry*, l. 52. *refolue*, l. 54. *extinguished*, *dif* *guished*, p. 11. c. 1. l. 9. *the*, *thu*, c. 2. l. 8. *brafonical*, l. 26. *rochet*, l. 41. *Aerius*, p. 1. 2. c. 1. l. 1. *as*, l. 17. *Aerius*, *make*, l. 18. 4. l. 3. 4, as, n. l. 46. *this*, the, c. 2. l. 1. 4. off, *doe* *witneffe*, l. 1. 6. *refutation* (in the Margin), l. 4. *veritatu*, l. 16. *Armat*, *Annal*,) p. 1. 4. l. 9. 10. *Euagium*, l. 16. *extre*, p. 13. c. 1. l. 3. *inconsequence*, l. 19. *Augustinum* l. 54. *Gerformus*, 2. l. 3. 25. n. p. 14. c. 1. l. 20. *make*, l. 29. *but*, *both*, l. 41. *Trallianus*, l. 46. *Magnoſiano*, l. 47. *Senatus Apofclorum*, l. 49. *Lymentes*, *Smyrnenses*, c. 2. l. 13. *Presbyterorum*, p. 15. c. 1. l. 6. for 7 l. 18. *extravagant* l. 22. *gerit* l. 23. *quod*, *quod*, l. 28. *favour*, *favou*, c. 2. l. 30. *largnelle*, *largeſſe*, p. 16. c. 1. *Margin* l. 12. *Antiquates*, l. 6. *Quandus* 21. *Annal*, c. 2. l. 15. *Adeodatus* l. 32. *Wſred*, l. 25. *Laſtranges*, l. 27. *Carkel*, *Corbet* p. 18. r. 1. l. 19. *Aſſina*, *Hafnia*, l. 34 *ſee*, *ſo*, r. 2. l. 48. *theſe*, *Thoſe*, p. 20. c. 1. l. 33. *only by* : c. 2. l. 15. *refolue* : l. 17. *vagum* : l. 25. l. 435. p. 22. l. 20. *with*, *which* : c. 2. l. 6. *expending*, *expediting* : l. 15 *blot out* l. 1. 38. *disguis* : (Margin l. 1. *cyrram*) p. 22. c. 1. l. 47. *was* *shattered*.



THE  
**F I R S T**  
S Q V A D R O N.

These Testimonies I shall 25. 26. 27. 28. 6. 13. c. 18. 36. c. 22. 23. Marshal into 5 distinct 23. Next to him we have his Apost<sup>le</sup> Squadrons for order St. Peter: 1 Pet. 3. 1. 2. 3. 4. together<sup>2</sup> fake. The first Squadron with the Apostle St. John, 1 John 2. 15. 16. consists of Divine Author<sup>ties</sup> 2 John 1. 3. 1 John 1. 9. The Apostle St. James 1. 5. 14. 1 Pet. 3. 3. to 30. Paul<sup>2</sup> Our Lord and Saviour Christ himselfe the Apostle. Acts 20. 17. 28. Phil. 1. 12. 13. (a) 1 Pet. 2. (now chiefe Shephard and Bishop of our Time. 3. 1. to 6. 6. c. 14. c. 3. 17. 2 Cor. 5. 1. 6. 4. 4. Soul) is the Supremeant general, whose 1. 24. Tit. 1. 5. to 14. 1 Cor. 1. 14. 23. to 1 John 1. 1. 2. 1. 2. testimony of this nature we have upon record. Matthew 10. 12. c. 11. 29. c. 6. 1. 3. 1. 2. Luke 10. 19. 20. to 29. c. 23. 8. To 13. c. 18. 17. 28. to which all other fore alleged 19. 20. Mark. 9. 34. 35. c. 19. 35. 10. 40. texts in Timothy and Titus may bee c. 18. 15. Luke 9. 48. 49. c. 22. 23. 24. added.

THE SECOND  
SQUADRON.

**T**He second Squadron is made up of the Martyr (if the Epistles be his and Fathers and Councils ranked accordingly) *1 Epistle 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Pagis apud Eusebium* *Ante Christi 1000. We have Ignatius Ecclesi. Hist. 6, 6, 33. Polycarp the Mar-*



THE THIRD  
SQUADRON.

**E**he third Squadron is constituted of foraigne Cannonists, and Popish Schooleners, writers and Counsellors from the Year of our Lord 1100 till this present: as *the Cartesians* *Decretalium pars 5.*, *8. 15. 19. 72.* *107. 143. 144.* *Peter Lombard Sententia* *l. 4. distin.* *24. l. K. L. m.* & *Commentarius in Phil. 1. 1.* *Tit. 1. & 1.* *Tim. 3.* *Gratianus the great Cannonist distin* *ctio* *2.* *21. 22. 23. 24. 25. 39. 10. 60. 61. 62. 63.* *64. 65. 66. 67. 68. 80. 93. 95. Causa 2.* *qu. 7.* *Causa 24. qu. 3.* *Hugo Cardinalis in Phil. 1. 1.* *Tit. 1. & 1.* *Tim. 3.* *Aquinas secunda secunda. qu. 84.* *Art. 6 arg.* *1.* *Supplementum in tertiorum patrum* *qu. 37.* *Art. 7 Durandus in l. 4.* *Sentent. Distinctio 24. qu. 5. 6. & Rationalis Divinorum l. 2.* *Iohannis Parisiensis de potestate Regia & Papali apud mortuorum de Ecclesiis c. 11.* & *Catalogum Telluris veritatis p. 525* *Carthusian Cajetan and the Author of the Ordinary Glorie in Acts 15. & c. 20. 17. 28.* *Phil. 1. 1. 1. Tim. 3.* *Tit. 1. 5. 7.* *cardinalis Arcatensis apud eamam Sylvium de Geitis Concilii Babiloniensi l. p. 27. 28. 29.* *Alvarus Pelagius de Flueitate Ecclesiis l. 1.* *Art. 70. l. 2.* *Art. 1 to 17.* *Panormitam c. 4.* *de Confutacione Anselmus Lucentus Collectanea Can. l. 7. c. 8. 7 & 12.* *Gregorius Tholosimus Polycarp l. 2.* *Tit. 19. & 39.* *John Thيري Glostria in Glastonum distin* *ctio 95.* *cop. olim.* *with all other Glowers and Cannonists entitul* *Text Howius* *mas de concordia Catholicae l. 2. c. 13.* *Alphonsus & Castro advers. her. Sit Episcopus.* *Michael Medina defacto hunc Orig. et continentia l. 1 c. 5.* *Claudius Esi* *encras in 1 Tim. c. 3.* *Digressio* *num in 1 Tim. l. 1 c. 1. 2. 3.* *and in Tit. 1. 5. 7.* *The Rhemists annotations on Acts 20: 24* *and in Tim. 4.* *Phil. 1. 1.* *Tit. 1. 5.* *7.* *lacobus Faber in 1 Tim. 3. & c. 4.* *& Tit. 1. Sixthus*

*Severinus Bala* *l. 6.* *Anno 1223.* *Azorius Moraltum pars 2. 1. 3 c. 16.* *Baronius Annalum Eccles. Tom. 1. p. 58.* *lacobus de Graeffis defecitionum Auct* *rum pars 2. 1. c. 9: 21. 5. 8. 9. 10. 14.* *16. 1. 5. c. 12. n. 3. 4.* *Petrus Binsfeldius Euchyridion. Testigia Pastoralis pars.* *1. c. 15.* *with other Pontifices* *though* *fundy* *else* *of them* *are the greatest* *sticklers for Episcopall Monarchie of P* *rofe* *to advance the Papes Spreemacy* *with the Parity of Bishops and Presbiteres* *two Divino*, *utterly subverts and ruines*, *I shall close up this Squadron with the* *late Authorities of some Seminary* *Priests in England.* *As namely of* *Nicholas Smith*, *in his modest and briefe* *discouſion of certaine Affirmations which* *are taught by Mr. Doctor Kellsin in his* *Treatise of the Ecclesiastical Hierarchies*, *where thus he determines, (\*) I judge* *is no rashnes to affirm that since England* *enjoyed a Bishop*, *(to wit a Popes Bishop)*, *to confirme the Papists, and control the* *Popish Priests*, *namely Richard Bishop of Chiche*

*e Apud Bo-  
chelium de-  
creta Ecclesie  
Gal 1:3. Tit.  
2. de Ordini-  
bus c. 4. j.*

Treatise of the Ecclesiastical Hierarchies, where thus he determines, (\*) I judge it is no rashnes to affirm that since England enjoyed a *Bishop*, (to wit a *Papa's Bishop*), to confirme the *Papists*, and controll the *Truths*, namely *Richard Bishop of Chalcedon* created the generall *Bishop* and superintendant, both of *England*, and *Scotland*, by *Pope Urbano speciall Bull*, dated the 4th. of *August*, Anno 1625. The Copy whereof you shall find printed, in *Confessio Propositum quoniam dicitur per facultates Papistae*, *Theologia Parvifrons faba Papistis*,

*Parfis, 1631, p. 63, 64, 65:* that more damage hath happened to the Catholikes in general by reason of discord, and frequent lotte of charity, then they have received benefit, by the Sacrament of Confirmation only conferred on some few.

That all holy men have exceedingly endeavoured to man such an high dignitie.

That a Bishop is in a State which presupposeth out, yet gives not perfection: which the State of Religion, not only presupposeth, but giveth.

That a vow no. to receive a Bishop, ticketh valid and facie.

That to deute a Bishopricke even for that which is deit in it, to wait for the *Emper, Spay, or, england,* good et fuites according to St. *Tomus Aquinas*, que 183. Art. 1, legges Christians how great foever who want to be prelimation, and there are none no. a Bishop to ordaine Prelts, and who tick not to say and that Christians will bonyd affirme that there is no need to be a Bishop.

That their Prebitiones following are strange, sole, and absurd.

That it is a *non deus*, and that the law of God is, that every particular Church (as *Englandis*) ought to have a Bishop.

That without a Bishop *England* were not a particular Church.

That under every particular Church hath its Bishop or Bishops, the whole and Universall Church could not be as *Corinthon* intituled it, an Hierarchie composed et divers particular Churches.

That without a Bishop we cannot have confirmation &c.

All which principles (which hee) are worse then the execution it selfe and demontrated by us to wit in that Treaty, to have no foundation at all.

Thus this Popish priest who proving that *Archbpa. of Eng land* may well submit without a *Popis comp. to say and order it*; grants that it may doe the like without our *Protestant Prelts*; and that plainly refolvest that he is not from any divine law or institution, that the Church of *England* should have any exhalted reward from God, as exec-Bishop at all to govern it. *Divers et alia* thing humility, Obedience, Patience, another Priest, and a Reader of Divinity thus seconds him, in his *Apologie for*

the proceeding of the holy see *Archbpa. of Eng land*, as to the government of the Catholikes in *Eng land* during the time of Persecution.

That it is most false and of dangerous consequence, that a particular Church cannot be without a Bishop: That Gods law requires no more, but that there be some Bishops in the Church to wit to many, that there bee no danger, that the whole Order should suddenly be taken away by their deaths and to dispersed through the world, that all Christians may bee sufficiently provided of leade and vertuous priests.

It this be done the law of God is satisfied although there be no Bishop in that which is deit in it, to wait for the *Emper, Spay, or, england,* Give me therefore a multitude of *Leads friends*, que 183. Art. 1, legges Christians how great foever who want to be prelimation, and there are none no. a Bishop to ordaine Prelts, and who tick not to say and that Christians will bonyd affirme that there is no need that the government of that Country should be a Bishop.

Yes let us suppose she Ordination of Prelts and the Ministry of the Church, not to be necessary in the Church, and presently it follows, that there is no need the Universall Church should be governed by Bishops who are superior to Prelts.

That in the time of Persecution it is neither good, ney convenient, nor any solece or comfort to the Church to have a Bishop.

That those who of Bishops are made Religious persons may be laid lowe for to fly higher, and not at all to offend.

That if the Catholikes of *England* shoud yield to this in *London*, to receive the Bishop of *Oxford* as their proper Pastor and Bishop they could by no means excuse themselves, from being worthy of the representacion when the Christians received from Saint Paul, namely, that they Prelts, and indifferetly, put themselves into subjection that they shoud be below their temporal goods, so as they could for a space no crowne of Righteousnesse be prepared: yea that they may by their *Archbpa. of Eng land*

\* *Confusa Parfis, p.*

4048, 49, 62

blind receiving of him (though by the same others, some of which Propositi Popes owne Bull and authority) expostions though they were censured as themselves to manifest perill by falling renious, by the faculty of the Divines of Tivoli, June 1631, through the powee

of the Bishop of Caledon, as striking at the Popes Supremacy and the Bishops Hierarchie, yet in all that censure, I finde not one passage of Scripture produced to prove them contrary to the word of God, and therfore that censure of theirs not much to be regarded.

These Petitions of theirs were publishedly taught and maintayned by many other Priests both in Eng land and Poland as appeare by the censure of the faculty of Paris, and Nicolai le Maistre his Injunctions against Principatus Episcoporum Polonorum 1633. Written upon this occasion answere of these Treaties and

## THE FOURTH SQUADRON.

**S**ixt. Marcellus Patavinus, (Anno 1529) He 4th squadron consists of Foreigners then in his Defensoris Paris pugnare Protestant Churches and writers, which I shall number 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 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*Adiutor Sacerdotum Parvus, Scholasticus, Tertius doubt) which he had not read, treating  
fusus Auctoratus Fatus, Invenit Malfabulans of this Subject did all consent in this  
honoris Lectoris. George Vennerius, Inde particular of the Parity of Bishops and  
our wellpeopled Confessio Sanguinis Thomae Presbyters, by Gods law, and divine in-  
ventionis Fredericu Beldamius & George fitatione*

*Deborahus in Psal. 1. 1. 1. Tim. 3. & 4. To these I might add many, scotlike  
5. Tit. 1. 5. 7. Drapier & jullit. Minis. writers as Mr. John Knox in the trou-  
bles of Frankford in his History of the  
Church of Scotland & in his godly Let-  
ters & to the faithfull Mr. Robert Rolfe  
Petri Molinari de vocacione Ministeriorum Comuniorum in Ephesia, the whole Symb of  
1. c. 7. 1. 2. c. 8. 9. 10. 1. 3. c. 6. 1. 5. Epis Anno 1591. & Patrickie Admunt Ac-  
Daniel Chamierius Pastoratus. Catholica. Epis of St Andrews his Polinoy there-  
Tom. 2. De Octau: Parvifl. 10. c. 6. 1. 9. in. Andrew Molina, in his Msc. Patri-  
c. 14. 15. Germon Bucerius de Guerme. c. 13. Adamsoni Paliodia, & Celsa Com-  
time Ecclies. Middle. 1618. (in answerto misfamis Avernia, printed Anno 1620.  
Bishop Downhams Sermon, and his de-  
fence thereof, never yet replied to, the and Treatise from Scotland Paint-  
bell and learnedest Trentise extant ed 1628. William Cooper Bishop  
of this Subject) with infinite others of Gall & Italy in his Sermon before the*

*(m) In his *m Dode Regulus* (the greatest booke  
Letter to Sir man of his age or since) confessing that Synod of Perth, with many others  
Familius all learned men in foraigne Nations, concering in the selfe same iudg-  
that he had read, and many more (no mean with all eageinelle that may be.*



## THE FIFTH

### SQUADRON.

**S**ix. Squadron is compisted of 2, 108, Epistola 108, ad Iepatrum  
and made up of our owne do- Comment in 1. 5. Cap. 25. Col.  
misticke writers, Martyrs, At- 547. 548. 549. Anno 1080: Anselme  
thors, of all ancient as Modern, which Arch-Bishop of Canterbury (n) titled  
I shall here digest into a Chronologicall the Pope of the other world by Pope  
order. Anno 1080, we have *Sedulus S. Virgini* himselfe) Comment in Ephes. 4. (n) *Antiqua-  
tus* in 1 Tim. 3. & Titus. Bibl. Pte. Tom. Tom. 2. p. 280. in Phil. 1. in 1 Tim. 1. 4. 6. 10. 11. 12. 13. 14. 15.  
5. pars 3. p. 316. b. 319. g. h. An. 120. & Titus 1. 10. p. 295. 316. 317 Anno 1140  
Gildas in his *Acta scriptorum Cleric. Anglia* Epis Streborum c. in Paul. 1. Tit. 1. & 1.  
720. Venerable Beda in acta Apost. c. 20. 4. 1. Tim. 1. 3. & de Nugis Curialium 1. 3. c. 116. *Specie-  
ans de Divinis officiis* c. 25. 16. Col. *Institutione Episcop.* *Tractatus* & *Epi.* 462.  
E 2. Italo.



the *Roume's Fox among the Bishops in England* ; dedicated to King Henry the 8<sup>r</sup>, and his rescue of the *Roume's Fox*. A Book intituled *The Image as well of a true Christian Bishop as of a counterfeited and Anti-christian Bishop*, printed about the latter time, *Redeeme saw his Supplication or complaint to the Parliament of England*, c. 1519-20.

of the Romish Testament on Acts 20. Doctor *Thomas Taylor* in his *Commentary upon Titus* v. 5, 7, p. 121, 122, M. 2. Tit. 1, sect. 2, Doctor *William Fulke*, Robert Parker *De Politia Ecclesiastica* againt *the Romish* *motives* & *against* *Saint Gregory* *Caristi & Hierarchia*, appolite 1614, a *Magna* *Laud* n. 1582, p. 172. Comifical learned discourse *Paul Bayne* his anfwer to the *Romish* *Testament*, on *the Bishop Drayson* his *consecration* Tit. 1, sect 2, phil. 1, sect 1. Master *John* *Seamon*, Doctor *William Ames*, in his *Protestants* *Acts* and *Monuments*, (spec. *Bellarinus* *encrestus*). Printed by *Li-*  
*scribed* to be had in every *Arch-Bishop*, *cenfe at Oxford* Anno 1629, Tom. 2, 1, 1, *Bishops*, *Archdeacons*, *Deanes*, and c. 44, *John* *Peregrin* his *Letters* *Patents* *Prebendal* *residentiaries* *house* & in every of the *Presbytery* Anno 1632. Doctor *Cathedrall* and *Collegiate* *Church* by *John Baffwicke* his *Flagellum Pontificis & the Causa* made in the *Synod of London*, *Episcoporum Latitudine & his Apologie* Anno 1571) Edit 1610, p. 216, 358, 359, with above 49, *Anonymus* *Treatises* that 360, 414, 430, 432, 434, 439, 517, 518: I have feene; All thefe unanimously re-  
590, 621, 661, 972, 1009, 1016, 1465, 1856 *title*; that *Bishops* and *Presbifters* be  
both in the *text* and *marginal Notes*. Gods law and divine iuititio are all  
Doctor *William Welschker Regius* Pro-  
perius of *Bifhops* over other *Minis-*  
*teries* *contra Duran* 1, 6, sect. 19, iters is only of humane and canonid  
*Iespoulo ad e. Rationes campian Rati*: iuititio long after the *Apistles* molt  
p. 122, 141, *Comte*, 2, qn. 5, c. 7, of them cideinaing it as *Anti-christian*,  
contr. 4, qu. 5, c. 1, Master *Philip Stahr*,  
this diſplay of corruptions neare the  
end.

The Bee-hive of the Romish Church  
first printed and lately reprinted Aano  
1620, palling our mail learned Doctor  
John Raymond in his conference with Hes-  
sler, disordres, errors, abusis that now infect  
the Church or hinder the power, the  
purity of Religion and progresse of the  
Gospell.

The Testimony to Queen Elizabeth, p. 7  
20, 21. *Decretal de Galam* in *Acta Ecclesiastica*, Anno 1584; Thomas Winterton, his son, and John Stay Bishop of Rochester, 5, discourses of the corruptions now in E. 6, pars *Prima*, and of all the other Bishops; *London* 1607 Doctor Routh & Sheps made in his Raigne, by vertue of Field, of the Church, 1, c. 1, 27, Matter the Statute, of t' E. 6, c. 2, with all the Recd. of the Eccllesiastical Polity High Commission Patients grounded on 1, c. 1, 27, Thos Wulf in his Churillian 1 Eliz, c. 1, all which exprefly refolves, an Dictionary, Title Bishop, Doctor That all manner of Eccllesiastical Jurif-  
Mauray Airey Sciribon 2, on Thib, 1, 1, diction, whereby Bishops are extinguished

from, and exalted above ordinary Ministers, is wholly vested in, and for ever, in- the parity equality, and identity of Minis-  
ters, is wholly vested in, and for ever, in-  
finitely united and annexed to the im- fitters, and Presbyters by divine right and  
periall Crowne of this Realme: that our institution.

Arch-Bishops, Bishops, Arch-Deacons, Scolling Prelates, and their functioners and other Ecclesiastical Persons have no ioyntly and severally, especially the two manner of jurisdiction Ecclesiastical: Arch-Bishops who have made so many but only by, under, and from the King's thronoical blasons of the prooce of Majestie, that they ought to have the in- their divine Title in open Court before jurisdiction delegated and devolved to the thousands of people) to produce a copy by speciall Letters, Patents and Com- *Authentick in the Regy* (as King Edwards, able to do it and to give a facultie, Patents run, in the Kings owne name answere to this Title. I shall shew the right and Authority, as his Officers and to their opinion, and recant what I have substitutes making out all their Proces, written.

Citations, Excommunications, Com- But if they cannot performe it, (as misions of Administration, Probate of am certaine they are altogether unau- wills, and writs of *late Pastors* &c: in then let them retract their former vaine the Kings name only, and under his glorious vauns, and shew their pre- Seal of Armes, not their owne under tended *late Pastors* by subscriving to plane of imprisonment and a premuni- that truth, (which they are unable to refor the neglect and wilfull contempt contradict) and laying downe their Bishopsrickes *at* (leath their Rochells,) as whereof all our Bishops and their Officers have encurred severall Premunries they have oft-simes flemmily protected to the forfiture of all their temporali- they would doe.

If they can or will doe neither, they must give all the world leave to pacie this censure on them.

All which Acts and Patents judi- That they have neither that learning cially condemne and overturn our Bishops pretended superiority over their fellow Brethren by a divine right, the very claine whereof alone makes them all liable to a Premunire and meer perjur'd persons both to God and the King, bee- ing directly contrary to the very oath of Supremacy, prescribed by *1 Eliz*, c. 1, which every Bishop oft times takes, and every graduate and Clergie man whatsoeuer who must either abjure this pretended *late Pastors* with which they would support the Hierarchie, or prove perjur'd dittroyall Subjects to their So- veraigne.

Having thus presented you with this large Catalogue of Authorities proving

that they have neither that learning truth nor honesty in them as hitherto they would make the world beleve they had,

And that they may have no starting hole to evade: I shall in as few words as may be, answere what ever they can ob- ject for themselves out of any undoubt- ed Antiquity which is but this.

That *Auctor* was branched for an He- *Obit* or *Obit* reticke by *Episcopau and Anglia*, for affirming Bishops and Presbyters to bee equall one to the other, by divine insti- tution.

This is all that either the (a) Papists (b) Thems- or (c) our Prelates do or can alledge *Wyclif*, *6. 62. Bhe- muis Notes*

(a) *Phil. 1.11: Alfonius de Castro advers. her. tr. Epis. ipsius. Hilding in Bishop lewel*, p. 165, 202, with others, (p). *Sarumana Contra Barham Bishop Bancroft* in his Sermon at Paules Crofle, Bishop *Davison* in his Consecration Sermon, Bishop *VWhate* and others in the censure of Doctor *Bastwick*, Bishop *Bridg*, *Brizac* of Government p. 243, 373, 448.



ever turne not only their crofeps, but then i celi and i pifcapites. Fourthly, he fath that the Apo-  
stles fift conffituted Bifhops onely in the Churche, with ut Elders and then they Afterward celled Elders as they redictem worthy, which is contrary to fift borm and all antiquity afering that Elders were fift ordained in every Churche, *Act 14, 23, Tit 1, 5*, and that they afterward celled Bifhops out of them-  
selves.

Finally, he faith that the *Apæfiles* used to write to the Bishops of one Church in the plain manner, when there was but one Bishop there, which is very in proportion to a century and other epistles, in *ad. 1. Th. 5. 12. 16. 17. 28.*

Sixtly, he peremptorily determines *Timothy* to be a Bishop which I have elsewhere proved false, and from this false ground would prove Bishops and Presbyters d. friend.

Seventhly, he interprets an Elder in the 1 Tim. 5. 1, to be a Presbyter which most Fathers else expound only to be an ancient man.

Eighty, he would prove *Timothy* a son of an Elder to be Superior too, and distinct from Presbyters, because Paul exhorts him not to rebuke an Elder, but to exhort him as a Father, and not to receive an accusation against an Elder, but under two or three witnesses, which are gross inconsequence (as I have else where manifested) so that *Ephesians* whilst he goes about to prove *Timothy* his affection full of folly steps into many Errors, follies, and absurdities himselfe, as (u) *Bellarmino* is informed to confesse, though desirous to make the best of it.

In a word then as all the forecited Authors in general, so in speciali. *Communitatis examen Concilij Tridentini part 4. de Ordinis sacramenta, Domum in Augustinianis de rebus suis c. 5. Theodori Lichfeldensis, in Chronogr. Bacani locorum com. c. 32. Magdeburgensis cent. 4. c. 5. de his rebus vero de diversi missorum gradibus c. 22. Eccl. som. Bacani de Cadeleme Ecclesie p. 283, 296. Bishop Lovell deinceps of the A-*

pologic part 2, c. 9. dieiñ, 1. p. 196  
202. Doct. i. Humphry confessat Psalmon,  
Pax suis ad Rat. 3. p. 261. 262. 1 octo  
v. Venerabile confr. Diuina 1. 6. fols. 19  
et 20. 2. fols. 21. 22. 23. 24. 25. 26. 27.

ad ratio to Campagn. Rep. Comr. 1821, 2, pp. 5, 6, 7. D. Clark, 1822, and 1823. Correlation of configuration of the British Isles with *Thalassia*, 1. Bishop Rock, in his defence of the British

Dr. J. in his defence of the *Amesbury*  
Supernaturals, p. 359. Doctor *W. L. S.*  
*Sympatheticism*, 8. qu. 3. part 2.  
Dr. *K. H. L.* in his Letter to *Dr. F. B. H.*

ers Kā'ū and to a small degree to Lā-pūt, at Sae-kam, Oreg. I, 2, c. 3, 67. Dugay with ~~the~~ in his *Collationes* ends his list of the names of the *lā* with

1801. Ann. 2, 133, &c. (to militaries) deal jointly against *Armenia* both from the guilt of *Lecine* or *Erzer*, until this very point, and take *Epiphanius* for confirming him without the value

condemning him without the judgment of the Syzed or of the Church, condemning his actions to ~~Jesus~~ his reasons as notorious & absurd in requiring Jesus to feelin & children

imperial years to come & China  
is worthy to be hissed and derided  
I shall therefore conclude as doth our  
late friend *W. Whistler*, in this case; ve-

tilly if to condonarie p a ers for the  
dead and to equal i resbinters, with  
Bishops be hereticall. And Cathe-  
cals and Notaries to Cate-

cam eje potej]. Nothing can be Catholickie, so farre as it from being either an **Heresie** or **Error** as our absurd Prelates and their Sycophants pretend.

It they object the Authority of (x) Ignatius that he advanceth Bishops above Presbyters commanding them to obey the Bishops as the Apostles obeyed Christ, and willing the people to be subject to their Bishops as to God and Christ, and to their Elders as to Christes Apostles: therefore in his daies Bishops were Superior to Presbiteris.

To this I answer, that these Epistles of *Ignatius* are false and spurious as many (y) of our learned men have proved at large, therefore of no Authority.

Secondly, it is clear by *Act. 20.28*  
*Phl. 1.1. Tit. 1.5.7.* that in *Iognatius*  
his daies *Bishops & Presbiteris* were  
all one both in *Title, Office, and Ju-  
risdiction*: that there were many  
*Bishops* in every *chiefe City* and  
in every *church*

Church, not any sole Bishop paramount the Presbyters, over one or many Churches: and that *Diocesan* Bishops were instituted long after the Apostles and therefore after *Ignatius* his dæces (who lived in the Apostles age) as all Authors forecited accord and the whole Clergie of England, in their Institution of a Christian man dedicated to King *Henry* the 8<sup>th</sup> resolute in direct termes, These Epistles therefore of *Ignatius* which speak of one Bishop in a Church, distinct from and superior to Presbyters must needs be forged.

Thirdly, *Ignatius* in these Epistles makes Bishops successors to Christ and to stand in his stead, and Presbyters to succeed the Apostles, where as all others makes them successors to the Apostles only, not to Christ, who (2) left no successor or Vicar generall behind him, but (4) remains himselfe for ever the High Priest, chief Shepheard and Bishop of our Soules, and hath premised (6) to be with us alwayes even to the end of the world: This therefore makes his Authority but suspicous and contenptible.

Fourthly, *Ignatius* hath not one word in him that Bishops are superior to Presbyters by any divine law or institution, (the thing in question, therfore his Authority (it genuine, proves nothing for the oposites.

Fifthly, *Ignatius* equals Bishops and Presbyters both in jurisdiction, rule, and Authority, for Epist. 5. ad *Trallianos* he writes thus: but be ye subiect to the Presbyters as to the Apostles of Christ: for the Presbyters are a certayne conjoyred Sessiōnes and assembly of Apostles Epist. 6. ad *Magrebianos* I Presbyteri proficit loco *Sinatus* Apostoli The Presbyters rule in the place of the Senate of the Apostles. Epist. 10. ad *Symentes*. Do ye al folowe the Colledge of the presbyters as Apostles: Now if Presbyters succeed the Apostles in the government of the Church, al so to be subiect to them, to follow them as Christ's Apostles, then certaintly they are equall at least to Bishops,

who at the highest are by Gods institution only to be obeyed and followed but as Christ's Apostles not to be preferred before them, if equalized with them, as the proudest Prelate of them must acknowledge and the other Prelates witnessse.

Sixtly, d *Ignatius* ex fæsteth that the Churches in these dæces were not ruled by the Bishops as they are now but by the Colledge Senate and Synod of the Elders, & communall assemblym cœcilio as *Hoyle* e are all other after him affirme the Presbyters therefore had then equal and joyned authority with the Bishops even in point of jurisdiction & government and did rule and govern, the Church in common with them, therfore the Bishops were not then Lords Paramount, as now they make themselves, but equall and one with them, yea their Colleagues & companions as f *Ignatius* and the g fourth counsele of *Carthage* titlethe.

Sevently, his words h that they should be subiect to the Bishop as to God and Christ, if rightly understood make nothing for the Prelates Hierarchy, for Saint Paul Epist. 6. 5. 6. 7. com mands servants to be obedient unto them that are their Masters according to the flesh, with feare and trembling in singlenesse of heart as unto Christ, not with eye-service as men pleasers but as the servants of Christ, doing the will of God from his heart, with good will, doing service unto the Lord, and not to men, &c. Is therfore every Master a Bishop, equall unto Christ, and superior in iurisdiction and degree to Presbyters. No. 50 *Polycarpus* in his Epistle to the *Philippians* char-i

geth them to be subiect to their Presbyters & Elders as unto God and Christ using *Diacons* ficut the same words of Elders as *Ignatius* *Deo et Christo* both of Bishops. Are Presbyters *Idem* therefore Paramount Bishops, and successors to Christ himselfe I know not *Ignatius* his meaning therfore is not that Bishops are as high above Presbyters and the people as God and Christ are above the Apostles & *See Ephesus* (as for e *ambitius* Prelates, *Asie*, *Diocesan* *Tira* but only that we must obey Bishops 1,1,c,12,3. in

c *Epist. ad Ioh.*  
de *h. 10. 1. 17.*  
d *Epist. ad Epi-*  
t. 1, 2, 3.  
e *Epist. ad Epi-*  
t. 1, 2, 3.  
f *Epist. ad Epi-*  
t. 1, 2, 3.  
g *Epist. ad Epi-*  
t. 1, 2, 3.  
h *Epist. 5. 6. 12.*  
i *Epist. ad Epi-*  
t. 1, 2, 3.

f *Quid vero Sa-*  
crae ordinatio aliud  
episcopatum facere  
ad consilium &  
apostolus Epist. 5.  
e *Epist. 5. 6. 12.*  
g *Epist. 5. 6. 12.*  
h *Epist. 5. 6. 12.*

in all things that they command and prescribe us out of Gods word, as late forth as we would obey God or Christ himself, for he that heareth them, heareth Christ himself, and he that despiseth them, despiseth God and Christ himself. *Lu. 10. 16. 1 Tim. 4. 8.* In this manner likewise are we to be subject to every minister whatsoever. *Heb. 13. 17. 1 Thes. 2. 13.* This therefore proves nothing for the Prelates superiority over other Bishops, especially since this *Ignatius* himself *1 pitt. 5* chargeth the *Tractatus* to reverence Deacons (inferior to Presbyters) as Christ himself, while Vicars they are. As for those extravagant expressions of *Ignatius* & *Episcopus typum Dei Patris emulam gerut, quid enim aliud est Episcopus quam est qui omni principatu & proteste Superior est & quod homini licet pro viribus imitator Christi Dei factus, (and the like) on n which same ground both the Popes and Prelates Monarchs, they are so ridiculous, false, ambitious, and hyperbolical, as favor neither of *Ignatius* or any Christi, but rather of a mere papal and Anti-christian spirit, discovering these Prelates to be none of his, and those Prelates who assume these speeches to themselves to be none of Christis *Mat. 11. 29.* All which considered, this forged Aunitiy will stand the in no stead at all, to prove them superior or distinct from Presbyters by any divine institution, and other Antiquity, making for them I find not extant.*

That Presbyters and Bishops by Gods law and Ordination are both one and the same & of equal authority and jurisdiction as all these authorities resolve, I shall undeniable manifest by this one Argument.

Presbyters by the express resolution of the Scripture have the very

name, and not so only but the very office of Bishops. *Act. 20. 17. 28. Rom. 13. 1. 2 Tim. 3. 1. to 5. Tit. 1. 5. to 10.* the same mission, and commission, the same function, charge, Ordination, and qualification. *Matth. 23. 19. 20. 1 Tim. 3. 1. to 7. 2. 4. 14. 6. 5. 17. 2 Tim. 4. 1. 2. 1. 1. Tit. 3. 1. 2. 2. Tit. 1. 5 to 12.* neither do the Scripture in any place make any difference distinction, or superiority between them, or attribute any power to the one, that it doth not to the other, as the premises evidence, and *Matth. 23. 25. 26. 27. 28. Mar. 10. 42. 43. 44. Luk. 22. 26. 26.*

Therefore by Gods law and institution they are one and the same, and of equal authority power and jurisdiction in all things.

As for that distinction in power, predeceancy, and jurisdiction, which hath since been made between them it hath proceeded, partly from *Cap. 1. Initiation of a Christian man ob. of Orders.* Canons and constitutions made by Bishops themselves, partly by mere usurpation, and encroachment, but principally from the grant and largeness of Christian Princes, who as they erected Bishopticks and Diocesies and multiplied them or divided them as they saw occasion, so they limited *q. 1.* and granted them all the Episcopall power, and jurisdiction whereby they were distinguished from, or advanced above Ordinary

Ministers, as appears by the *Original* *See. Godwin* *nall Charters* of the foundations and *Charters of Bish* *erections* of our own English Bishopticks, *Coyns* *Charters*, the forecited Statutes, and *Constitut. Sacrae* by our owne and forraigne Histories, *p. 23. 31. 1226.* Now that jurisdiction and superiori- *615. 616. 617.* ty thus acquired, is but meere *Cent. magd. 8.* humane not divine. Against Bishop. *vol. 786. 794.* Bishopticks are mere humane institutions *Sav. Ecclesi.* directly contrary to the Holy Ghost, *vol. 1. 5. 6. 8.* who ordained many Bishops in every *Evangel. 2000.* Church and *City*, not one Bishop. *Plat. 2. 4. 18.* ver many (which he can never well estimate) *hath* *instruct, rule, and oversee.* *Act. 20. Notorum 1. 4 p. 93. 96. et Sado*

*ni specie agium vid p. 209. 210. 211. 212.*

17, 28, 1 Tim. 5, 17. Phil. 1, 2, Tit. 1, 5, 7, 1 Cor. 4, 1, 2, 3. Now that Episcopacy has jurisdiction which distinguishes them from Presbyteries, it is created with, and annexed to their Bishoprics, yea it is delegated both by the King to Lay Commissioners and visitors, and by Bishops themselves to Official's commissaries and vicars Lay men 26. H. 8, c. 1, 31. H. 8, c. 9, 37. H. 8, c. 17, 18. E. 6, c. 2, 1 Elii, c. 1, 2. Therefore it is merely Bishopric and Bishoprical.

See Anti-  
cates Eccle-  
sia Bt. God-  
wins catalogue  
of Bishops  
Cantabrigiæ Me-  
trop. Chyltræs  
Chron. Saxonæ  
& Asserius  
Angulæ. 5.67.  
p. 111.

the **Protestant** Church, not divine or God's and Christ's institution. Moreover most of the **former** formed Protestant churches by the **Sea**, upon the Reformation of Religion, suppressed all **Biblical** and **Divine** **Bibleys** as Anti-christian, and human **institutions** **in** **opposition** to the **Church** of Christ, and to the **poor** **poverty**, and **prey** **of** the **Gospel**, making **Elites** **proud**, **Lords** **idle**, **Luxurious**, **covetous**, **Tyrannical**, **Synodal**, **seditions**, **Schismatistical**, **perfidive**, **vindictive**, **prophane**, **impious**, **lascivious**, **unchaste**, **perfidous**, **rebellious** & **treacherous** to their **soveraigns**. Therefore certainly they are **no** **divine** **institution**, **usefull** or **usefull** for **God's** **Church**, and **people**, of which they have been the **foe** and **ruin** in all ages as the **Acts** and **Monuments** of **Martyrs** tell us, they being the **Authors** of all **persecutions** in our **Church** under all **our**

Martyrs Butcher & Blood shed. And in truth our Kings in all former ages have deemed Bishops not altogether usefull or necessary in our Church as some now make them, which may appear by the long vacancies, or divers Bishopricks in sundry ages, of which I shall give you a short talk, and so conclude a *Ans 653* After the death of *Hilarius* Archbishop of Canterbury, that See continued void 13 moneths *Ans 659* After *Alethius* his death remained

U *Umbelliferaceae*  
Loge of Larch  
P. (45) 1-3, 6,  
5-7, 10, 15, 16,  
8, 10, 11, 12, 13  
110, 112, 124  
Methane  
Gases  
Polar  
ice  
Bacteria  
National  
republics  
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tains  
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lial  
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abnormal

1978-87-178  
1978-87-179  
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without any prejudice to Church or State ~~as~~ Anno 619 after *Mellus* his translation from *London* to *Canterbury*, that see continued void 11 Years together, An 664 2 Years An: 1133. 7 Years after *Gaillard* An: 1187 after *Gilbert Foliot* above 2 years An: 1279 above one year after *John de Chisholm* An: 1285, almost 2 years after *Richard de Graneford*, Anno 1308 after *Thomas Savage* above two years An: 1371 after the death of *Henry de Biçoye*, the *Bish* pricke of *Winchester* was void above 3 years An: 1384 after *Peter de la Roche* 5 years An: 1423, after *William de Raaley* 16 Ye: 105, *Etheimarus* holding it 5, years without consideration Anno 1259 after *Henry de Wengham* 6, years, An: 1492, after *Peter Coventry* about one Year, An: 1500 after *Thomas Langton* 2 years An: 1528 after *Richard Fox* 2 Years An: 1531 after *Cardinal Woolsey*, almost 4 years, 2 An: 1531 after the death of *Herman* *Bishop of Ely*, that See was void above 2 years, An: 1569 after *Ne-*

*in Colvin* ~~for~~ *galliar the Seccnd Bisshop's 5 years* An  
251, 256, 261, 267, 269, 271, 273, 275, 277, 279, 281,  
above one Yeare. An 1214, after Eu-  
hachius above 5 years, *An* 1256, af-  
ter William ce 8 ill enny above one

year, *an* 1297, after William de  
Luda 2 Yeares, *an* 1374, after Iehu  
Barret 2 years, *an* 1454 after Phillip  
Morgan 3 yeare, *an* 1480 after Iehu  
Barret 3 yeare, *an* 1500 after Iehu  
Barret chefe heire, *an* 1533;  
as long after Nicholas V, *an* 1533  
as long after Richard Cox, *an* 1533.

years together x 2000000, after the death of Robert de Chisney the 4th Bishop of Lincoln, that See continued vacant nine years. Cecfis

to C. in 1181-2, 2 years, Cecily  
Henry the 2, his wife. Since taking  
the profits thereof without any con-  
cession. - in 1184, after Walter de  
Cetlantus 2 years, - in 1206 after  
St. Hugh of Lincoln, 2 years, - in 1206, after  
William de Cetlantus, 2 years, - in 1206, after

**9. Godfrin** 1, William ex Feyes 3 years, An, 1450, after John Bifel 2 years  
1517, 318, 319, An 1513, after William Smith ex  
321, 322, 343, 347, 328, 3 An 1588 the Bisheprick of  
Coventry and Lichfeld was vacant

andes long An 1217 after Robert  
Teach, as long An 1115 after Grac-  
tus Fuelle, as long, An 1205, after  
Geoffry de Mutschamp, An 1238, al-  
most 5 years after *Alexander de Sa-*  
*wendy* An 1243, after Hugh Patenfull  
2 years, An 1256 as long after Rich-  
ard Scroope An 1490: as long after *z Godinap* 317  
John Hulic (2) An 1099 after Of-  
mond his death the second Bishop 315, 356.

of Salisbury that See was 8 years  
vacant An 1221, after Richard Poore  
4 years, An 1225, 4 years after Walter  
de la Wile, An 1288 3 years after  
John Pierce, An 1362 2 years after  
John Coddwell (a) An 1166, the Bi-<sup>a Godwin p. 364</sup>  
shopric of Bath and Wells upon the 1365, 1368, 1369,  
death of Robert continued void 8, 1368, 1369  
years, 8 moneths, and 15 dyes An  
1262 after loceline, a twise, Anno  
1262 as long after William Button  
Anno 1363 as long after Oliver  
King, An 1362, as long after William  
Knight, An 1364 3 years after Gil-  
bert Barkely An 1360, 2 years after  
Thomas Godwin, (b) An. 1363 the  
Bi-<sup>b Godwin p. 366</sup>  
shoprick of Exeter sited Ostentus 338, 420, 421  
decade was vacant 4 years, Anno 1361

1182 after Bartholomew, Beartus 2, years An 1192 after William Herbert the last Bishop of Thelthorps, death that See (now Norwich) was vacant 2 Years, An 1214, after John de Grey it was vacant 7 years, Anno 1222 after Landulphus 3 years, Anno 1236 after Rodulphus almost 3 years, and as long after William de Rleigh, An 1242, after Henry Spencer An 1246, almost 2 years, (c)

An 1195 after the death of Wotton ~~of~~ <sup>of</sup> ~~Cardw.~~ <sup>Cardw.</sup> 419  
Bish p of Worcester, that See was 440, 444, 445,  
vacant 2 years An 1195 as long after 446, 449.

vacant 2 years An 1113; as long after  
Sampson, An 1123; also off long after  
'heulphus', & An. 1179; after Ro-  
ger An 1184; after William de Nor-  
thale 5 years An 1198; after John  
de Constanti 2 years An 1212-35  
long after Margete, Anno 1252-35  
long after *Etilliana de Lynn*, An 1271-35  
but before 1290; after *John de*

long after 7 Thomas Fendrell An 1427  
7 years after Thomas Folton Anno 4 Godfrind p. 403  
1590, 7 years after Edmice Frent, 416, 455, 480.  
(d) An 1556, the Bishopric of Hereford, after Leoreyres death con-  
tinued 4 years vacant, An 1552, after

Richard above 4 years An 1167, after Robert de Mclim, above 6 years, An 1130, after Iolan Skip above 13 years An 1153, after Herbert West failing 17 years, An 1126 the Bishopricke of Cluchefter was void almost 4 years, after John Reempale his death, An 1106, after Richard Fitz-James 2 years, An 1135, the Bishopricke of Rochester, after Henry de Sifordis death, was vacant 3 years, An 1177, 2 years after Walter de Merton 1116 after Thomas de Walsham 3 years, An 1140, as long after John Boltesham, Anno 1155, after John Fisher 2 years, An 1157, the new created Bishopricke of Oxford, after the decease of Oloio King first Bishop, there, was vacant 10 years, An 1161, after Hugh Carrow the 2. Bishop it was void 21 years together, An 1192, after John Vnderhill the third Bishop it continued void 11 years, so little want was there of a Bishop in that See, An 1159, the new created Bishopricke of Oxford, after James Brookes the third Bishops deaht was vacant three years, An 1178, as long after Edmund Cheyney, An 1158, the new created Bishopricke of Briffol, after Paul Bush the first Bishop was vacant 4 years, An 1178, 3 years after Richard Cheyney which See continued void otherwise then by Commandani 11 years together, Anno 1193, it continued vacant 10 years together, So little need was there

gives, so none need be  
of a Bishop in this See, **f** An 1397, the  
Bishopricke of St. Davids after John  
Gilberts death, was vacant 4. years,  
**An** 1592 after Marmaduke Middle-  
ton almost 2 years: **An** 1133, the Bi-  
shopricke of Landafe upon Urbans de-  
cease was void 6. years **An** 1183, after  
Nicholas sp Georgan, 5. years  
**An** 1240, after Elias de Radnor, 2.  
above 4. years, **An** 1287, after Wil-  
liam de Breus 9 years: **An** 1213, the  
Bishopricke of Bangor after Robert  
of Shrewsbury was vacant 2 years,  
**An** 1374, as long after John Gilbert,  
**An** 1378, after John Swaffham 22.  
years, **An** 1266, after **An** 1266 the

1 of Bangor, that See was vacant two years, An: 1313, after Lewelin 6, years, Anno: 1365, after John Trevane 5, years, An 1439, after Robert 5, years, An 1471, after Aldhunus of Duthain, that See continued void above 3 years, An 1597, as long after William Cataypho An 1140, after Geoffry Rufus above five yeates, An 1207, after Philip of Poitier, above 10 years, An 1226, above 2 years the King threatening the Convent that they should have no Bishop in 7, years, An, 1237, after Richard Poore 2 years, An: 1249, the King threatened to keep it vacant 8, or 9, years, till (Ethelmarie his halfe Brother (whom he commended to the Monkes election) should be of age. An 1505, after William Sevenus 2 years, An 1585, after Ro: Barnes, almost 2 years An: 1577, the Bishopric of Chester was vacant two years.

If then all our Bishopricks in severall ages have beene void thus, 2, 3, 4, 5, 6, 7, 8, 10, 15, 17, 20, and 30, yeares or more together at divers times (to omit all annually vacancies) without any prejudice to the Church or State, and with great benefit to the Kings of England, who enjoyed the temporalities in the meane time, then certaintly Bishops are no such necessary creatures of divine institution, but that we may spare them all together. For if we may want them 2, 3, 5, 9, 10, 15, 20, 30, yeares without prejudice, Why not an Hundred? why not 500, yeares? yea why not altogether, as they doe in all reformed Churches, who have quite cashiered them long agoe? when as no Church can spare or want their Pastors and Ministers that are of Gods institution above 6 moneths at most (4) After which if the Patron present not in the interim an able and sufficient Clerke the ordinary by the common Law may collate, and may sequestrer, the profits in the meantime for the officiating of the cure, which must be at no time intermitted or neglected because of divine institution, and so absolutely necessary.

g Godwin, 634  
644, 647, 651,  
652, 653, 656,  
66, 671, 685,  
686.

c Godwin p. 484  
485, 486, 487  
488, 489, 496  
497, 502.

cessary which the Bishers are not  
I shall close up this discourse with a  
memorable Presidence of the Doves,  
An Dom, 1537. Christian the third  
King of Denmark, removed and  
supplicated by prince Esaias, all the  
Bishers of his Kingdome, for their  
intoitible Traitors & Rebellions,  
abolishing their Bishopricks as con-  
trary to our Saviesus institutions,  
(the mores that made them, idle,  
preud, an bitius, unpreaching  
Traitors, and seditius treacherius  
Rebels to their Princes, and in stead  
of 7, Bishers of Denmark, he institu-  
ted 7, Superintendents to execute  
the office of Bishers, to give orders  
to others, and execute all Ec-  
clesiastical affaires, which 7, Super-  
intendents, (August 26, 1537,) re-  
ceived their ordination from John  
Bugenhagius (a Protestant minister)  
in the Cathedral of Hafnia, in the  
presence of the King, and Senate of  
the Kingdome, Lo here all Bishers  
castrated as false rebellious Traitors  
to their Sovereigne, (as they have  
ever been in all States and ages, there  
having been more notoriuous Traitors  
Rebels, and cospirators, of Bishers  
then of all other ranks of men in the  
world (as I am able to make good)  
as contrary to divine institution, and  
see not *hunc divum*, as they new boast,  
and Superintendents ordained by a  
nere Hierach in their stead, to  
conferre ordens unto others in all  
the Danish Churches. In the begin-  
ning of reformation in Germany and  
other places, Luther and other Minis-  
ters usually ordained Deacons and  
Ministers, and set out Booke of the  
Manner of Ordination without any  
Bishers assistance, which power of  
Ordination and imposition of hands  
hath ever since been professed by  
Ministers in all reformed Churches  
which have abandoned Bishers (such  
as ours are and make themselves as  
contrary to Gods word,) Patrick A-  
damson (Arch-Bishop of St. Andrews  
in Scotland,) in his recantation pub-  
lickly made in the Synod of Fife,  
(April 8, 1591,) confesseth, that this  
office of a Diocesan Bishop Omnes

authoritate verbi dei substituit &  
folo politico hunc minum commento  
fundaturis destitute of of all auth-  
ority from Gods word, and is onely  
settend in the politike figment of  
men, out of which the primacy of  
the Iope or Antichrist hath sprung,  
and is worthily to be condemned, be-  
cause the assembly of the Presbytery  
penes quam est jurisdictio & inspe-  
ctionum in visitationibus tum in or-  
dinationibus, which having the ju-  
risdiction and inspection, both in visi-  
tations and in Ordinations, will  
performe all these things, with greater  
authority, piety, and zeale, then  
any Bishop whatsoeuer, whose care is  
for the most part, intent not upon  
God or his furetion, but the world  
which he especially serues, A fatal  
blow to our prelates Hierachie. For  
if Bishers be not *hunc divum* and have  
no foundation in the word of God,  
then the power of Ordination belongeth  
not to them *hunc divum* as they  
are Bishers neither can do ought,  
they to conferre Orders as Bishers  
but onely as they are Ministers: And  
if so (as is most certaine,) Then this  
power of Ordination belongeth not at  
all to Bishers as Bishers, but only as  
Ministers, and every Minister as he  
is a Minister, hath as much right  
and authority to give orders as any  
Bishop whatsoeuer, the true reason  
why even among us at this day, Minis-  
ters ought to joyn with the Bishop  
in the imposition of hands, neither  
can our Bishers ordaine any one a  
Minister, unless it be, Ministers  
at least, joyn with him in the Ordina-  
tion and laying on of hands. This  
being an apparent truth. I shall hence  
from the Bishers onze principles  
prove Presbyters Superior and grea-  
ter then Bishers, in jurisdiction digni-  
taty and degree.

These, say they, to whom the power  
of Ordination belongeth of Right  
are greater in jurisdiction, dignity,  
and degree then those who have not  
this power, and the Ordainer higher  
in all these then the ordained,

But the power of Ordination be-  
longs onely iuste divino religiobycers

as presbyters, not to Bishops, as to Bishops then selves, not, as Bishops and Bish. pres. yetts and Bishops, when they re-  
maine in a lawfull mariage, do it onely  
as Presbyters, not as Bishops.

Therefore Presbyters are Superior to Bishops in jurisdiction, Order, and degrees, and Bishops themselves have greater in all these, as they are Presbyters, an office of divine function; then as they are Lordly Prelates or Diocesan Bishops, a mortal human institution.

'Thus are our great Lord, Bishops who vaunt of the weakness of putative principles, whereas their Episcopate are more feeble and absurd, wounded to death with their own weapons, and all their Donatheeing, swelling authority overthrown by that very principle, and foundation on which they have presumed to erect it, the ancient proverb being here truly verified, *visus expiis molestrus fuit*. I shall close up this with the words of acute *Acacius Sardus*, who after a large proof of Bishops and presbyters to be both one and the same by divine institution, winds up all in this manner. We conclude therefore, seeing that Superior Episcopall dignity is to be avouched only humane institution, *Non amissio manus homini*, that it is only of humane right: On the contrary, since it is evident by the express testimonies of Scripture, that in the Apostles times Bishops were the same with Presbyters *non iuris divinae potestatem ordinandi non minus presbiteri quam Episcops concurat*, that by Gods law and divine right, the power of Ordination belongs as much to presbyters as to Bishops.

I have now, I hope sufficiently manifested our Lordly prelates, Arch-Bishops, Diocesan Bishops, distinct from presbyters to be none of Gods institution being therefore none of Gods Bishop as they vainly pretend whose then must they be, not the kings, for then they are only *les humains* which they have publickly disclaimed in Court, therefore

certainly either the Popes or the Devils or both, as many of the recited writers title the, for I know no other that can claime or own them: wherefore being neither Gods nor the

the being neither God nor the  
Kings, but the *Pope* or Devilish, or  
both, also remains but that now  
adultery should be spied out of  
our Church, as no members at all of  
Catholick Church or body, but of the  
Devil, Pope, or Antichrist of Rome  
(whom I know) and creatures in truth  
they are as *Matthew 4: 1-11*.

Henry & Sisbister and others, expressly relatives, and their actions put all dispute, discover many of them to be, yet, as mere *intendentes* versus *sub-mechanicians* all in offices.

and mere ecclesiastical matters, they, being neither Pastors nor members of any particular Church or congregation, as all other Christians are besides them selves. I read in the great Danish Chronicle, concerning a

Dutch Chitowle written by an *Agagian* Fisces, that in the year of our Lord 1637, beyond *Takao* there was a strange Fish taken, of the quantity, length, and breadth, and shape of a

living man, adorned with a high cap  
Miter, a purple Staff, a Cafflock, a  
white Surplice, a Chasuble Sandals,  
Gloves, and all othes Robes, and or-  
naments requisite to the Dignity of  
a Prelate, like a Bishop solemnly at-  
tired, and ready to be consecrated.

tured and prepared to lay divine Service, his Crosse might be well lifted up before, and behind, from the feet, to the knees, but not higher, and he permitted himselfe to bee sufficiently handled, and touched by many, but specially of the Bishops of that Country, which Film being presented to the King, and demanded in the Language of that Country, and of divers other nations who ha-

or divers other nations who he  
was, and anfeareing a thing, albeit  
he had opened this now h[im] giving re  
verence and honour to the Bishops  
that were there in the Kings pre  
seance, one Mynster and dumbe un  
preaching beast flouting and respe  
cting another, the King being angry  
when hee had determined to com  
mit him to pris, or shut him up in  
for droy tower, the Fish being very

i. Dr. Erasmo  
tia. Epis. op. 111  
dignatiss. 1. c.  
1. f. 1. 21. & 4.  
8. f. 1. 20.

b. *Wiley S. Sal-*  
*bridge has ex-*  
*ceeded his*  
*own*  
*image of both*  
*fact*

1847-1850  
England  
1850-1851

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in One  
Monster In-  
terceeds  
for another's  
safery, but  
did they e-  
ver so for  
a  
good pious  
christians  
life or liber-  
ty?

sorrowfull at this newes, thereupon closed his eyes, and would by no meanes open them untill the *Bishops*, of that Kingdome (mkneling downe before the king in the fiftes presence, had with many prayers intreated and obtained of the King that he shoulde be sent backe againe alive to the Seashore, where hee had beene taken, that God whose wrothes are incomprehensible might shew his nature and Acts, least otherwise a plague shoulde there ensue, both to the King and his Subjects, which their suitt the King had no sooner granted, but presently the forfud Monster opened his eyes, giving great thankses as it were to the King, and especially to those *Bishops*.

After with a Chariot being prepared to carry the Fish backe againe, the Fish in prence of an infinite multitude (of both sexes) ascending into it in a decent manner with the said *Bishops*, sate downe between them like a Domestical tame creature endued with reason.

The *Bishops* whiles they were yet farre off from the Sea, descended out of the Chariot, and the Fish likewise comming downe from the chariot by himselfe, stood upon his feet and began to walke between two *Bishops*, putting one of his hands upon one *Bishop's* shoulder, & the other upon the other *Bishop's* shoulder, (so lovingly did these Monsters embrace on the other) as if he had been a reasonable creature, neither wondred he or was he moved with the tumult of the people, who flockt round about the, but walked modestly.

When he was come to the Seashore hee courteouly beheld the *Bishops* and rout of people there present and craving leave to depart of the *Bishops* with all humility, by the gesture of his body, and obtaining it he thereupon went into the Sea-

water.

And going into the Water, on his feet as high as his belly (the Sea being hard by to deep for him to wade in, turning himselfe towards the *Bishops*, and people expending the end of this matter he bowed downe his head in a most humble manner, beftowing a blessing on them with his right hand in forme of a crofle, and forthwith descended into the depth of the Sea after which he was no more seene of any man.

Thus the Historian *verbatur*.

Now what shoulde I make this strange dumbe Devill or Monster, in the shape, the habit and attire of a Lordly *Bishop*, so courteous loving, and familiar towards these Lordly *Bishops*, and they reciprocally thus to him, or what doth or could all this pretend But that Lordly Prelates, with their pontificall Mass-array, and mumming disguises are mere monsters in Gods Church, and for the most part as mere as this dumbe or other fishes in the Pulpit opening their mouthes wide oft-times to bite, yea devoure their fellow Brethren, and God's fithfull people with their teeth like so many ravening wolves or Sea Monsters, but feldomeor never piously to instruct the wth their diligent, pious, gracious preaching tonges, and that therefore they shal one day and I hope that day is now at hand, with all their Anti-Christian Pompe, Pride, Vestments, Trinkets, and masking masling disguised, be eternally cast out of the Church of God, sent backe againe to (the Sea of Rome) from whence they came, and there so utterly drowned, that they shall never be seen nor heard of more in our or any other true Christian Church.

This hath beene already fulfilled, not long after the apparition of this Monster in (n) Denmark, and most of the reformed Churches beyond

*n. Cottianae  
chron, Saxon  
l. 111, p*

o Peter Hey-  
ling Geogra-  
phy. Edic. 2,  
P. 55.

the Seas, which cast out their Lordly ple: but a certaine prognosticke, that Prelates, as meere Anti-christian, (p) their time and Lording tyranny is dumbe, misshappen, ravenous Mon-  
sott, and their totall finall ruine neet fier, devouring *Gods deare Focke*, at hand, thought to carnall reason it and likewise in *life* among the Ra-  
perts (o) where Bishops are so execra-  
ble, to the people, that they will ad-  
mit no *pop* to much as to come a-  
mong, them or enter into their Terri-  
tories, (such terrible monstres are  
they) infinuoch that when *Ferdinand* vexed and grewe with all dispute and  
the catholike came in Progreffe thi-  
cruelt, not withiflanding al Gods  
ther accompanied among others, with plagues, all late discoveries of their  
the Bishop of *Tompaine*, the people  
arose in Armes, dr.ue back the Bishop  
mortalit and fuddisly overturn their  
and gathering al the dust whiche they  
Lordy Chaires, throw downe their  
thought he had troden on and fliug it  
into the Sea.

And certinly their late intollerable  
tyranny, pride, ambition, cruelty, op-  
preſſion, covetouſnes, Popery, lecu-  
farity (for now they are altogether yea  
heads and Lords over all in  
ſecular, not ſpirituall Lords, inuſtice  
Church and State affaires, and diſ-  
malice, perſecutions, impieties, and  
monſtrous prophanes, haue deferred in peices ſo as they ſhall never recover q. Phil. 1:7.  
ly made our Bifhops as deteftable as  
execrable to all forſt of Engliſh men  
(who now groane and languiſh under  
theſe outragious dumbe ſilencing and  
ſilent Monſters,) as euer they were, or  
are to bifhancis, ſo as we ſhall doubt-  
leſſe shortly ſee their fatall finall ruine  
who now ſeke nothing but the utter  
overthow both of our Church, our  
State, and our Religion, as I will make  
good, at my uermotſt perill, to all  
their faces, and prove it to their  
face.

We know, that two of their Cath-  
edrals, Ely & Chicheſter, where Bishop  
White and Mountague, two late Inno-  
vators and Champions of the Prelates,  
Lord it, were lateſt shattered & much  
of them blown downe, and that the  
Bishop of Lincolnes chaire with the  
fall of his ſtudy at Budgen shattered all  
to peices, with a poore deſpicable in-  
ſtrument a fuddisly unexpeted blaſt  
of wind, all in one day on Novemb. 4  
1616.

What is this and their preſent great  
wraſh, and malice againſt Gods peo-

ple? ſeemes impoffible: and that a fuddisly  
unexpeted blaſt of wind, (even the  
prayers, crie, and teares, of thofe many  
Godly Minifters, and poor chriſtians  
they haue lateſt ſilenced, perſecuted,  
opprefed, and full proceed to  
they) infinuoch that when *Ferdinand* vexed and grewe with all dispute and  
the catholike came in Progreffe thi-  
cruelt, not withiflanding al Gods  
ther accompanied among others, with plagues, all late discoveries of their  
the Bishop of *Tompaine*, the people  
arose in Armes, dr.ue back the Bishop  
mortalit and fuddisly overturn their  
and gathering al the dust whiche they  
Lordy Chaires, throw downe their  
thought he had troden on and fliug it  
into the Sea.

In the meane time I haue pray and  
conclude all in the words of our Eu-  
ghen Letany.

From all our Lordy Prelates evill  
and mischiefe, from the crafts and  
affautes of the Devil, (who rules and  
workeſ both in and by them) from  
their wrath and unjuſt damnation, in  
any of their courts and High-com-  
miffions, meere Spanish inquifitions,) from  
all theiſe blindnes of heart, their  
pride vaine glory, and Hypocriſie, their  
envy hatred, malice, and alltheir uncha-  
racterenſe, from all their ſedition  
& priuy coniuracie (with ſome Priests  
leſuites and betweene themſelves, to  
ruine, & root out our faithfull preaching  
Minifters and Religion, and ſet up  
popery) from al their falſe doctrine and  
Heresie, (both in Preſtie and Pulpit,) from  
their hardneſſe of heart, againſt  
their poore perſecuted and opprefed  
Brotheren, againſt all Gods merces,  
the eatnings, iudgements, and Plagues  
(of late inflicted) and from all their  
conempt of Gods word and com-

mandements, in suppreſſing the frequent preachers, and preaching of the one, and most inſolent violation of the other, especially the 2d, 6th (and 9th ~~and 10th~~) by ſetting up Altars, images, crucifixes, croſſes &c, & bowing doane unto them; by idolizing their owne caſons, ceremonieſ, and Romish popperies, by maintaining the open prophanation of Gods holy ſac-

re, with all Heathenish ſports and pastimes, and putting men on headlong to this time, and flattening, murthering the very ſoules of thousands of Gods people, by robbing them of their ſpirituall food, and encouraging them to al ſin and diſſolueſſes.) v. *God Lord deliver us And let all the people say Amen.* 1. Phil. 4. 8.

*F J N J S.*



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